

BHAGAVAD GITA

CHAPTER 9

Raja Vidya Raja Guhya Yoga
(Royal Knowledge and Royal Secret)

34 Verses



INDEX

S. No.	Title	Page No.
I	Summary – I	1
II	Class Notes (Verse 1 to 34)	
1.	Verse 1	2
2.	Verse 2	4
3.	Verse 3	6
4.	Verse 4	7
5.	Verse 5	11
6.	Verse 6	14
7.	Verse 7	16
8.	Verse 8	18
9.	Verse 9	22
10.	Verse 10	24
11.	Verse 11	27
12.	Verse 12	29

S. No.	Title	Page No.
13.	<u>Verse 13</u>	32
14.	<u>Verse 14</u>	34
15.	<u>Verse 15</u>	36
16.	<u>Verse 16</u>	39
17.	<u>Verse 17</u>	42
18.	<u>Verse 18</u>	45
19.	<u>Verse 19</u>	48
20.	<u>Verse 20</u>	50
21.	<u>Verse 21</u>	53
22.	<u>Verse 22</u>	55
23.	<u>Verse 23</u>	55
24.	<u>Verse 24</u>	57
25.	<u>Verse 25</u>	59
26.	<u>Verse 26</u>	61
27.	<u>Verse 27</u>	63
28.	<u>Verse 28</u>	65

S. No.	Title	Page No.
29.	Verse 29	67
30.	Verse 30	69
31.	Verse 31	71
32.	Verse 32	73
33.	Verse 33	75
34.	Verse 34	77
III	Summary – II	
a)	Summary Chart	80
b)	Topic 1	81
c)	Topic 2	82
d)	Topic 3	84
e)	Topic 4	85
f)	Topic 5	87
g)	Topic 6	88



Summary - I



Introduction

Raja Vidya Raja Guhya Yoga

34 Verses

Verse 1 – 3

- Ishvara Dhyanam.
- Knowledge of God.

Verse 4 – 10

- Main teaching
- Para Prakrti.

Verse 11 – 12

- Cause of Samsara

8 Descriptions :

- 1) Sarvagatah
- 2) Avyaktah
- 3) Visva Aadharah
- 4) Paramartika
- 5) Asangah
- 6) Jagat Karanam
- 7) Akartha
- 8) Aboktha

Verse 13 – 19

- Solution to Samsara

Verse 20 – 29

- Sakama, Nishkama Bhakti

Verse 30 – 34

- Glorification of Bhakti



Class Notes



Topic 1 : Verse 1 – 3

- Ishvara Jnanam, Mahima, qualifications required, Sadhanas.
- In 9th Chapter Lord introduces Nirguna Advaita Brahma Jnanam, different from Karma and Upasana.
- This is capable of Mukti, here and now, Sadhyomukti.
- Nirguna Ishvara Jnanam dealt in Chapter 7, Chapter 9, Chapter 12.

Verse 1 :

श्रीभगवानुवाच ।
इदं तु ते गुह्यतमं
प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

śrībhagavān uvāca
idaṁ tu tē guhyatamaṁ
pravakṣyāmyanasūyavē |
jñānaṁ vijñānasahitaṁ
yajjñātvā mōkṣyasē'subhāt || 9-1 ||

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or Realisation); which having known, you shall be free from the sorrows of life. [Chapter 9 – Verse 1]

- The Lord said, I shall impart Jnanam and Vijnanam, which is the greatest secret and gaining which Jnanam, you will be freed from Samsara.

a) Idam Guhyatamam Pravakshyami :

- I shall teach you the following knowledge which is the greatest secret.

b) Anasuyate :

- Asuya – means jealousy.
- Anasuya – One who is free from jealousy or envy.

Shastric definition of Asuya :

- Guneshu dhosha Aavishkaranam Asuya.
- Seeing a defect free thing as endowed with defect.
- Shastram – is source of defect free knowledge.
- Anasuya = Sraddha – you see no defect in Shastra.

Saguna Ishvara Jnanam	Nirguna Ishvara Jnanam
Jnanam	Vijnanam

c) Yet Jnatva :

- By gaining this wonderful secret.

d) Ashubhat Mokshyate :

- You will be released from Samsara.

Verse 2 :

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ
pavitram idam uttamam |
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

- This is the greatest knowledge, secret, sacred, directly attainable, very easy to pursue, imperishable, unopposed to dharma.
- Glory of Nirguna Jnanam is given here.

a) Raja Guhyam :

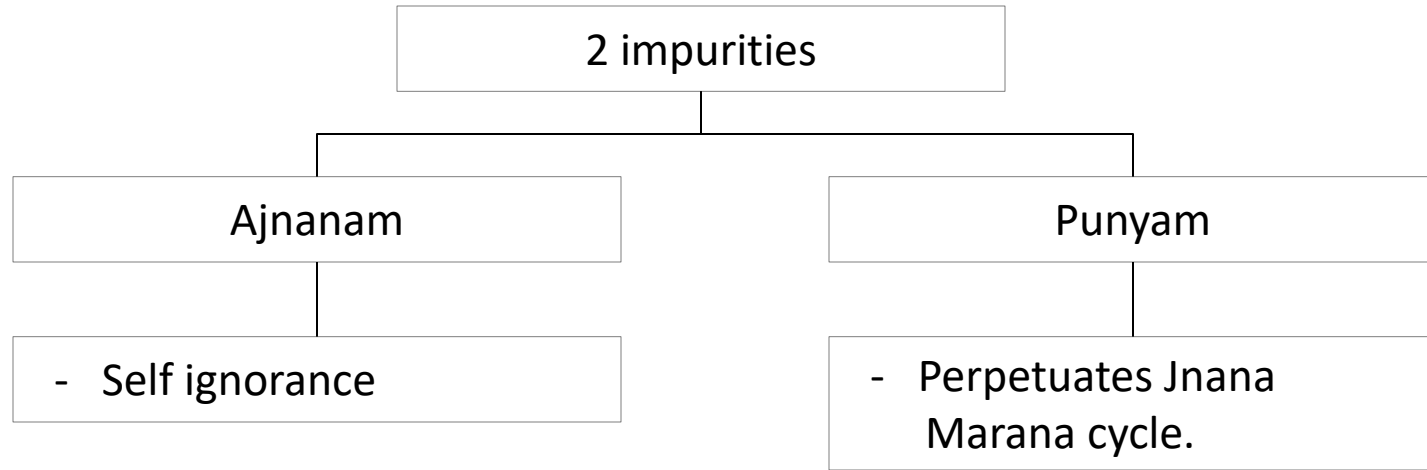
- Greatest secret, king among secrets, very subject, ones own core nature, rare status of oneself.

b) Raja Vidya :

- Greatest knowledge of subject, not object, new status of ourself which we do not know.
- Greatest wisdom in the cosmos because Nirguna Ishvara is the only reality in creation, Para Prakrti is the only Satyam.
- All Gunas belong to Apra Prakrti.

c) Idam Uttamam – Pavithram :

- Greatest purifier.



- Both removed only by Jnanam.

d) Pratyakshaavagamam :

- Directly available within ones own mind by direct perception.

e) Dharmyam :

- Keeping with Veda Pramanam, original wisdom.

f) Susukham Karthum :

- Easy to aquire for prepared mind with Sadhana Chatushtaya Sampathi.

g) Avvyayam :

- Result is permanent, eternal, Moksha, unlike worldly accomplishment which are subject to loss.

Verse 3 :

अश्रद्धधानाः पुरुषाः
धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते
मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

aśraddadhānāḥ puruṣāḥ
dharmasyāśya parāntapa ।
aprāpya mām nivartantē
mṛtyusaṃsāravartmani || 9-3 ||

Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

- Oh Arjuna!
- Those who have no faith in this teaching continue in Samsara fraught with death without attaining me.
- Arjuna, I am telling this to you because you have ample faith in Shastra and Guru.
- **Naishkarmya Siddhi by Sureshvaracharya :**
All problems in life because of self-ignorance.

a) Asya Dharmasya Asraddhanaah :

- Those who do not have faith in this teaching.

b) Mam Aprapya :

- Will remain in endless cycle of acquisition and loss, Samsara.
- One starts and ends life as incomplete person.

c) Nivarthante Mirithyusamsara Varthamani :

- Return to the cyclic path of death and rebirth.

Topic 2 :

Ishvara Jnanam – Svarupam : Verse 4 – 9 (Important Verses)

Verse 4 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- What is nature of God?

Chapter 7 :

- Paraprakrti – Chaitanyam is higher nature of God.

5 Points

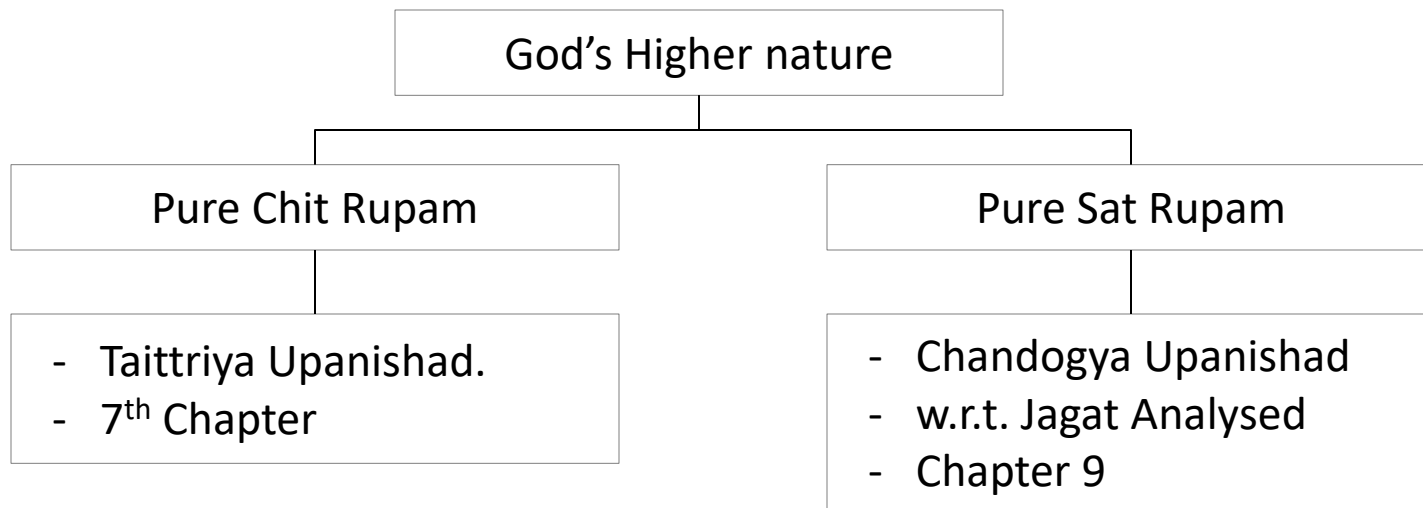
- Not part,
product,
property of
Body.

- Independent
principle,
pervades body.
- Makes it alive
sentient.
- Chit Rupam.

- Not limited
by boundary
of body,
formless.

- Eternal,
Nitya.
- Continues
after body
falls.

- Can't be
recognised
because it has
no medium
(body) to feel
its presence. 7



Sat – Pure Existence :

- Whenever object is experienced outside (Book is) or thoughts inside (thought is), isness is common factor.
- Nature of existence is everywhere in the world.
- Apply 5 principles of Chit to Sat (World).

Example :

- There is a clip.
 - a) Existence is not part of the clip.
 - b) Existence is an independent principle, pervades, lends existence to the clip.
 - c) Not limited by boundaries of the clip, formless like space.
 - Not destroyed when clip is destroyed
 - d) Clip may disappear, existence continues to exist eternally.

Dakshinamuthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

e) Existence not available for perception, or experience, because there is no medium to appreciate it.

- Pervading all these, pure, formless eternal existence is the higher nature of Ishvara.

a) Idam Sarvam Maya Thatham :

- The whole universe is pervaded by my higher nature, Para Prakrti, Brahma Svarupam.
- Without existence, Ishvara, no object has existence.
- Every object has one thing common, they were existent, they are existent, they will be existent.

b) Avyakta Murtina :

- It is free from form, colour, taste, smell, touch.
- Murthi – means nature.
- Any form of God is his inferior nature.
- Apra Prakrti belongs to Maya.
- Any seen God is not God, as he is attributeless, higher version not seen.

Verse 5 :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Beings are not in me, see my divine Yoga.
- I myself am the creator of the beings and the sustainer of the beings but I am not in the beings.
- Rama, Krishna, are temporary Nama, Rupa Vesham, Lords lower nature.

4th Verse – Revision :

- Pure existence is formless, non-perceptible to sense organs, all pervading, without boundary, and limitations.
- Like space accommodates everything, the entire creation including space is located in the lords higher nature.
- Time and space also supported by God.

- Lord supports the universe but Lord is not supported by the universe.
- World depends on me, but I do not depend on the world I continue to exist all the time.
- Dream depends on waker, waker does not depend on the dream for his existence.
- “Adhara – Adheya Sambanda”

Verse 5 :

a) Bhutabhrut :

- I am the supporter of the whole universe.

b) Mastani Sarva Bhutani :

- All things and beings depend on the Lord.

c) Na Cha Bhutasthah :

- I am not supported by the world.

d) Mama Atma Butabavanah :

- Bhavah – Srishti Karta.
- I am the creator and sustainer of the universe.

e) Me Aisvaram Yogam Pasya :

- May you appreciate my divine nature.

f) Na Cha Mastani Bhutani :

- All things and beings are not in me.

- Verse 4 : All things and beings are in me.
- How this contradiction?

Shankaracharya :

- World is seemingly, experientially existent.
- World is factually non-existent.
- From the standpoint of higher nature of Bhagvan, the waking world is unreal like dream, Mithya.
- **Like optical illusion :**
 - a) Blueness of Sky, ocean.
 - b) Sunrise, sunset.
 - c) Dream.
- From the standpoint of waker, lower nature, world is real.
- World is empirical reality.
- Bhagavan is absolute reality (Paramartika Satyam).

Verse 6 :

यथाकाशस्थितो नित्यं
वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि
मत्स्थानीत्युपधारय ॥ ९-६ ॥

yathākāśasthitō nityaṃ
vāyuḥ sarvatragō mahān |
tathā sarvāṇi bhūtāni
matsthānītyupādhāraya || 9-6 ||

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

- Just as the great all pervading wind is ever present in space, in the same manner, all beings are in me.

Asangah :

- Bhagavan not contaminated, affected, polluted by anything in creation.

a) Akashavad :

- Like space (2nd Chapter Gita).
- Space can't be cut by weapon, wet by water, crushed by any object.

b) Mahan Vayuh :

- Wind carries varieties of smell of flowers from place to place.
- Even though space accommodates Vayu, space does not get the good or bad smell. 14

c) Sarvathragaha Bhavathi :

- Wind moves all over, Akasha is Sthitah without being contaminated by wind.

d) Thatha :

- In the same way, all things and beings.

e) Masthani :

- Abide in me, without contaminating me.
- I remain as Nithya Shuddha Ishvara.

f) Iti Upadharaye :

- This you ascertain in your mind, being intellectually convinced about the nature of God.

Shankara :

- Para Puja, real Puja is meditating upon this higher nature of God, not Shodasa Upachara.

Verse 7 :

सर्वभूतानि कौन्तेय
प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि
कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

sarvabhūtāni kauntēya
prakṛtiṃ yānti māmikām ।
kalpakṣayē punastāni
kalpādaṁ visṛjāmyaham || 9-7 ||

All beings, O Kaunteya (O son of Kinti), go into My prakrti (nature) at the end of a kalpa; I send them forth again at the beginning of (the next) kalpa. [Chapter 9 – Verse 7]

- Oh, Arjuna, at the end of each cycle, all beings resolve into me, my Prakrti.
- Again, at the beginning of next cycle, I create them.
- I am cause of universe, Jagat Karanam.
- The whole universe including time and space emerges out of me – Laya Karanam.
- Explanation of Bhutabavaha of verse 5 in verse 7 & 8.

a) Kaunteya :

- Arjuna.

b) Sarvabutani Mamikam Prakritim Yanti :

- All things and beings resolve into my Maya Shakti – Prakrti.

c) Maya :

- Power of Bhagawan by which he creates, sustains and resolves this unreal universe, as in a dream called Yoga Nidra.

d) Kalpakshaye :

- At the time of Pralayam.

e) Kalpadau :

- When the creation comes again, I create the same set of things and beings.
- Example : The person who goes to sleep alone wakes up.
- Jivas go to dormant condition and same set wakes up but acquiring different bodies.

f) Thani :

- Those things and beings.

g) Aham Visrujami :

- I create says Krishna.
- This is an eternal process.

Verse 8 :

प्रकृतिं स्वामवष्टभ्य
विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नम
अवशं प्रकृतेर्वशात् ॥ ९-८ ॥

prakṛtiṃ svāmavaṣṭabhya
visṛjāmi punaḥ punaḥ ।
bhūtagrāmamimaṃ kṛtsnam
avaśaṃ prakṛtērvāśāt || 9-8 ||

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings by the force of nature (Prakrti). [Chapter 9 – Verse 8]

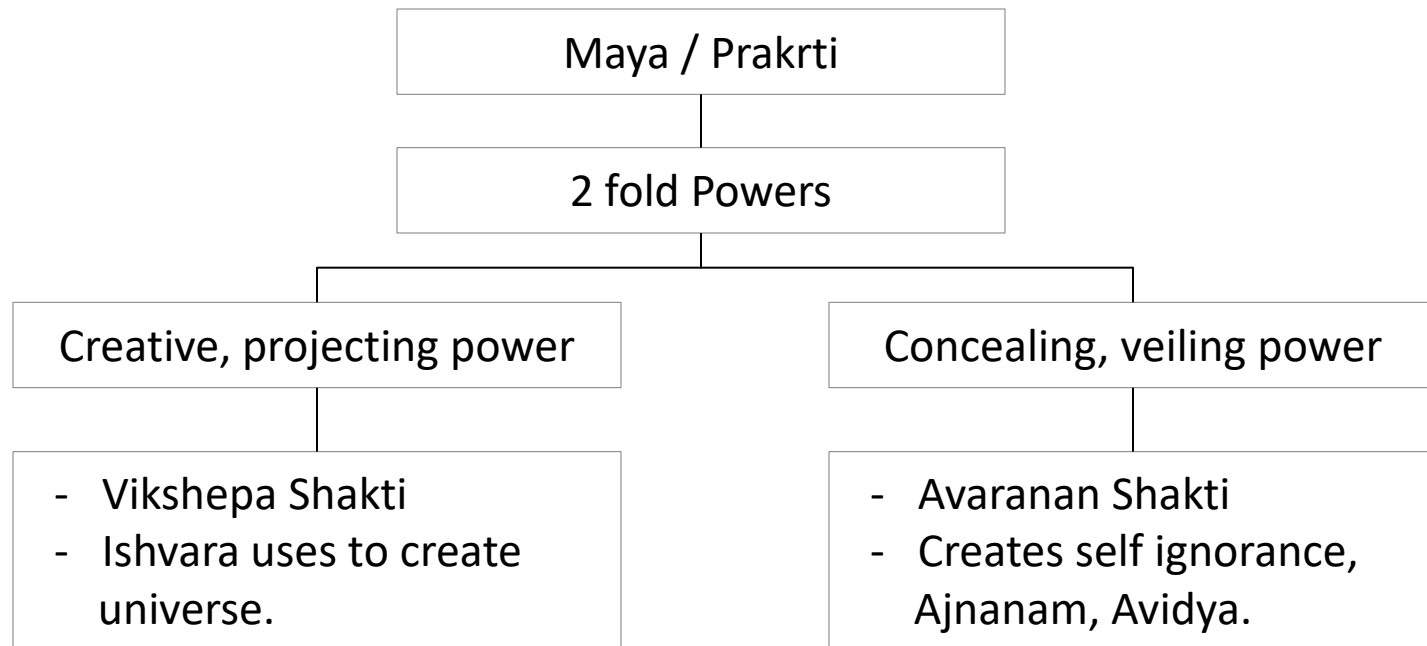
- Resorting to my Prakrti, I create again and again, this entire multitude of beings which is helpless, being under the control of Prakrti.

a) Punah Punah visrjami :

- I shall repeatedly fold and unfold creation with the help of Maya Shakti.

b) Prakrtiim Svam Avastabya :

- Keeping under my control.



- Ishvara is Nitya Mukta Svarupa, Avarana Shakti does not affect him.
- Master of Maya.

c) Visrujami :

- I shall create the living beings.

d) Bhutagramam :

- Multitude of living beings, species in different lokas.

e) Imam :

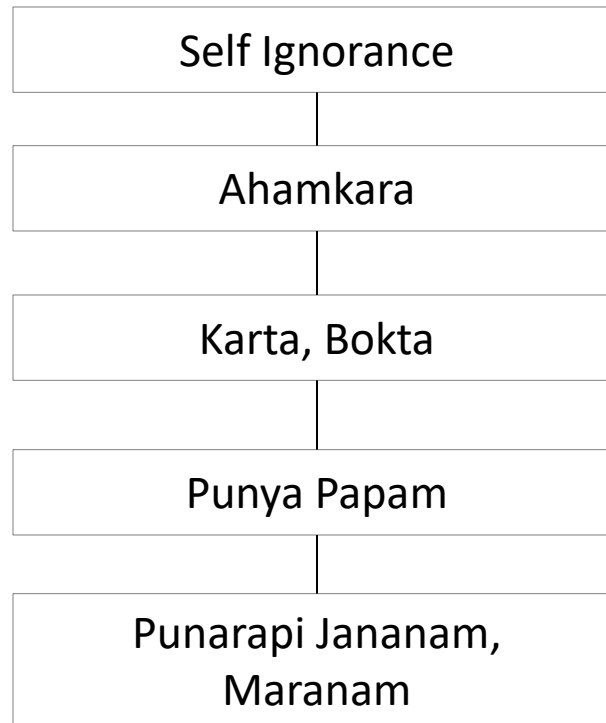
- The same set of living beings alone will wake up in next Srishti.
- No new Jiva is created.

f) Kristnam :

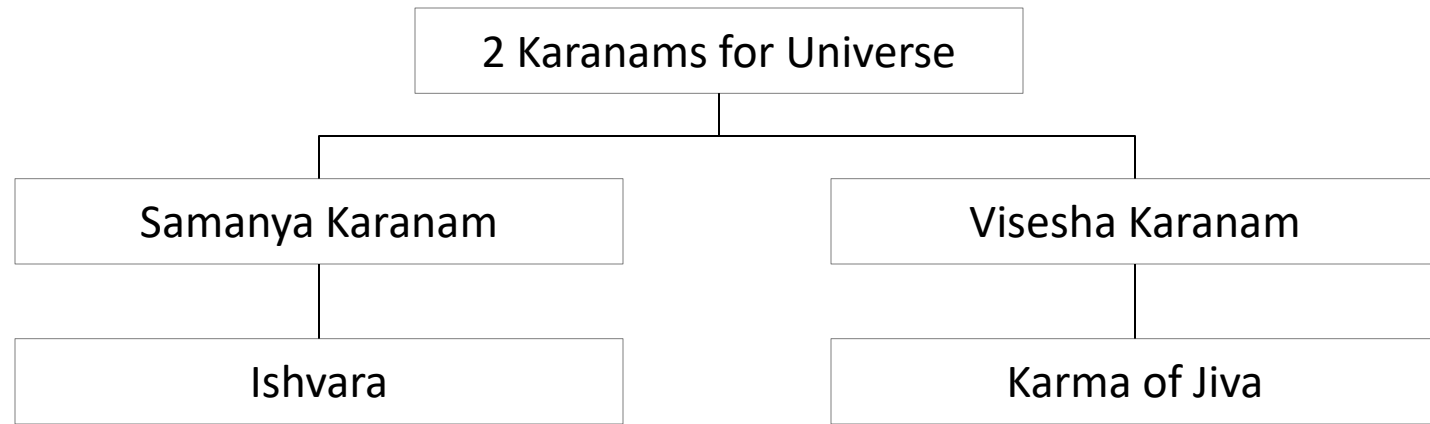
- In their entirety.

g) Avasam :

- They come again and again helplessly.
- In the case of Jivas, Prakrtis Avarna Shakti is also active. It causes self ignorance.



- Type of Body one gets depends on fructifying Karma.
- Jivas are under control of Maya Shakti.



- Both are beginningless, Anaadi.

Verse 9 :

न च मां तानि कर्माणि
निबध्नन्ति धनञ्जय ।
उदासीनवदासीनम्
असक्तं तेषु कर्मसु ॥ ९-९ ॥

na ca māṃ tāni karmāṇi
nibadhnanti dhanañjaya ।
udāsīnavadāsīnam
asaktaṃ tēṣu karmasu || 9-9 ||

Sitting like one indifferent and unattached to these acts, O Dhananjaya, these acts do not bind Me.
[Chapter 9 – Verse 9]

- Oh! Arjuna, those actions do not bind me who am involved in those actions and who remain like an indifferent person.
- Lord is Akartha, Aboktha, not a doer of Karma or enjoyer of Karma phalam.
- Even though Lord is Srishti, Sthithi, Laya Karta, Karmas do not taint because he has no self ignorance and doesn't do any action with ego.
- He doesn't have Raaga, Dvesha, Ahamkara (seen in Chapter 3).

a) Dhananjaya :

- Hey Arjuna.

b) Thani Karmani Mam na Nibadnanti :

- Those actions do not bind me.

Example :

- Like a Judge not affected by sentences he gives to the accused as his duty.

c) Udasinavad Asinam :

- I remain impartial as though I am inactive.

d) Asaktam Tesu Karmasu :

- I am not involved in actions, I am Akartha, Abokta, I am compassionate and just.

Verse 10 :

मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- Because of me, the presiding principle, Prakrti creates the universe of things and beings.
- Because of this reason, the universe resolves, Oh Arjuna.
- According to law of Karma, pleasures and pains, karma Phalams, have to be distributed.
- All laws of universe are inbuilt in Prakrti, Maya.
- All Jivas are present in Prakrti with Sanchita.
- Bhagawans mere presence activates the Prakrti.
- He only blesses with existence and consciousness.

- Blessed by Bhagawan, Prakrti does all actions.
- I am Sakshi, Bhagawan says.

a) Maya Adhyakshena :

- Because of my presence, Prakrti, the matter principle, seed of the universe, gets activated.
- Within the seed, all the living beings, all the Lokas, all our Karmas are there.

b) Suyate :

- Once the Prakrti is activated, it gets evolved.
- Big bang takes place with the help of Ishvara.
- World expands to get all living beings and things.
- Maya the original mother, procreates, Parasakti in Kolu at top, the creative power.

c) Sa Chara Acharam :

- Prakriti has created all things and beings, the whole universe.

d) Anena Hetuna :

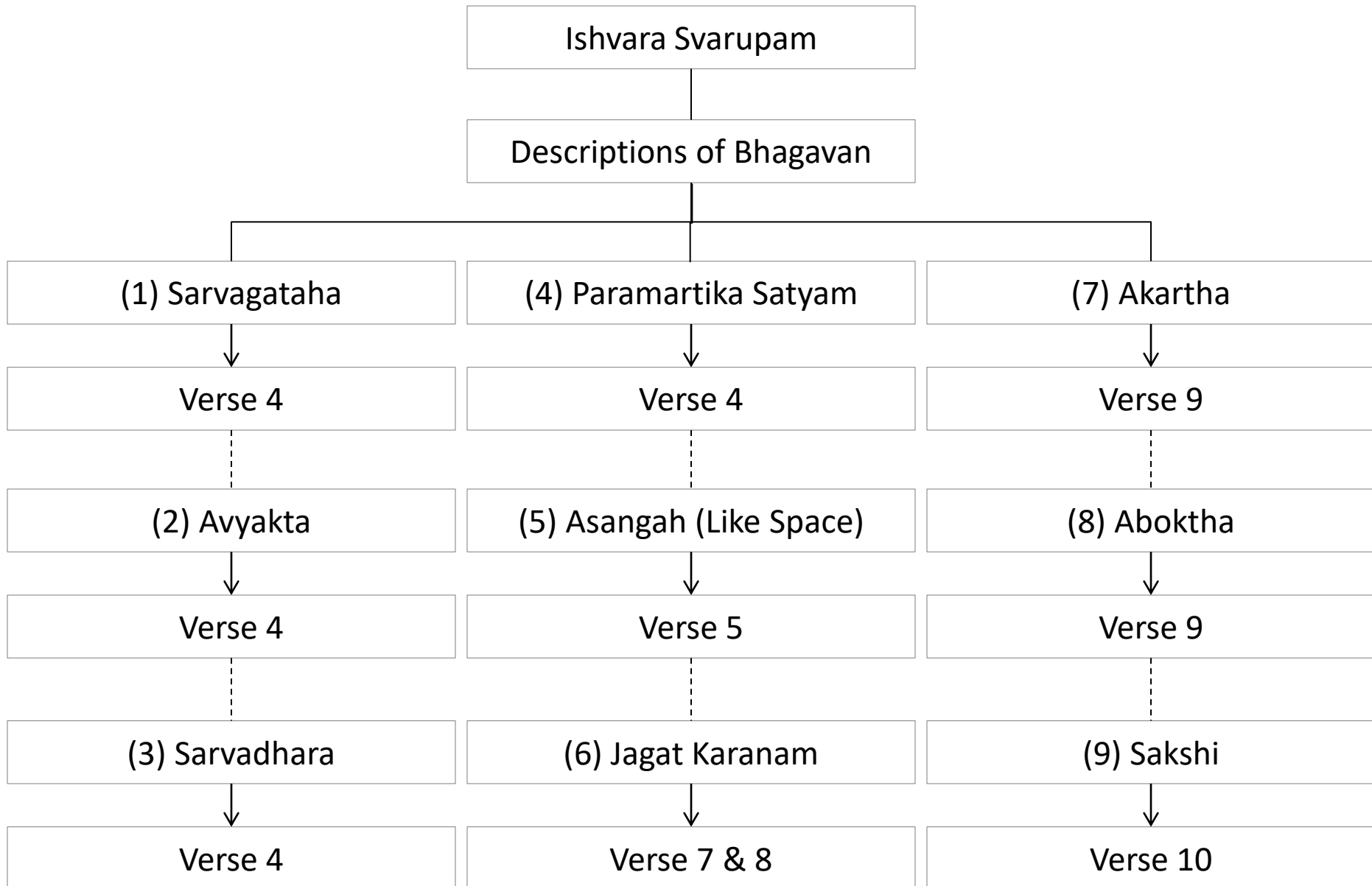
- Because of my mere presence.

e) Jagat Viparivartate :

- The whole universe is evolving.

f) Kounteya :

- Eh ! Arjuna final description is Sakshi, Sannidhimatrena.



What is the Samsara Karanam?

The ways of the Ignorant : Verse 11 – 12

Verse 11 :

अवजानन्ति मां मूढाः
मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तः
मम भूतमहेश्वरम् ॥ ९-११ ॥

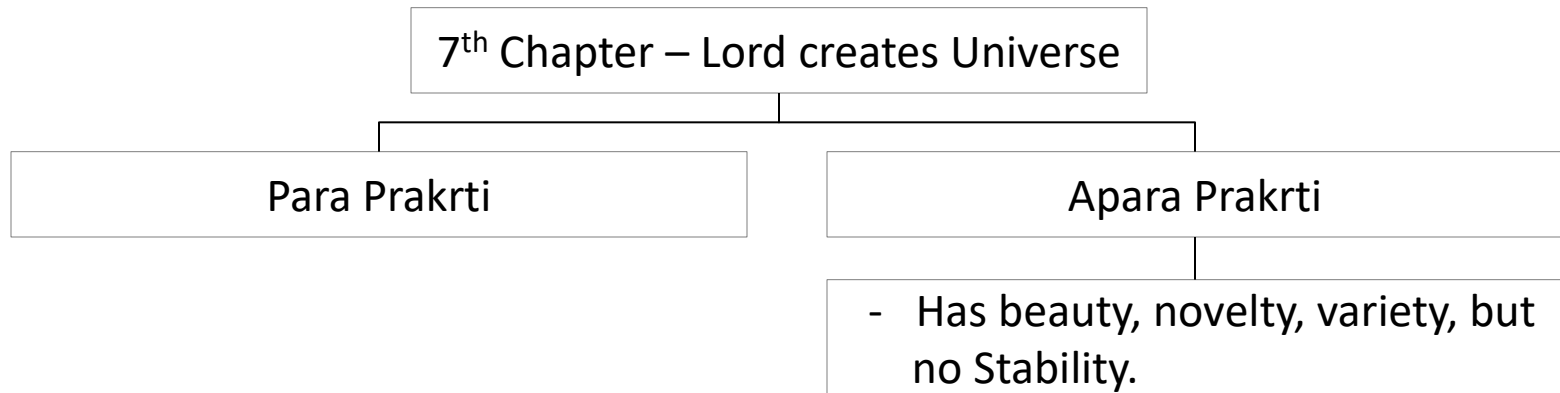
avajānanti mām mūḍhāḥ
mānuṣīm tanumāśritam |
parām bhāvamajānantaḥ
mama bhūtamahēśvaram || 9-11 ||

Fools disregard Me when I dwell in human form, they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

- Not knowing my higher nature, as the great Lord of all beings, the deluded ones look upon me to have taken a human form.

What is Samsara Karanam?

- Ishvara Ajnanam eva Samsara Karanam, ignorance of Ishvara is Samsara Karanam.



- Universe is unpredictable, uncontrollable, unsustainable.
- It is risky to depend on universe for peace, security, happiness.
- One has to hold to Bagawan with 9 descriptions. This fundamental truth, human beings do not know.
- People think Bhagawan is another human being when he takes Avatara.

a) Mudhah :

- All these are deluded educated people.

b) Maanushim Tanum Aashritam :

- Looking at me who has temporary unreal Vesham of Rama, Krishna...
- Tanu = Body.

c) Mam Avajaananti :

- They insult me by making me a finite deity.

d) Param Bhavam Ajananta :

- They do this because of ignorance of my real, formless, all pervading nature.

e) Butamaheshwaram :

- The ultimate deity, controller of the universe.
- Instead of knowing me as the supporter of the universe, they think I am idol sitting on a pedestal.

Verse 12 :

मोघाशा मोघकर्माणः
मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇaḥ
mōghajñānā vicētasah |
rākṣasīm āsurīm caiva
prakṛtiṃ mōhinīm śritāḥ || 9-12 ||

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

Indiscriminate ones are full of

Vain

Hopes

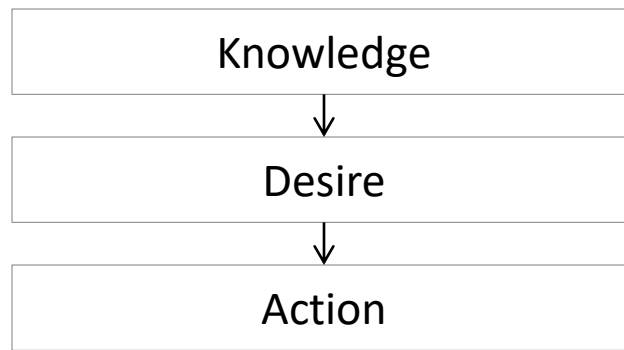
Vain

Pursuits

Vain

Knowledge

- They take to Rajasic and Tamasic nature which deludes them.
- All human activities take place in 3 stages.



- You desire object only that you know.
- Unknown object can't be desired.
- Wrong knowledge leads to wrong desires, wrong actions, wrong Karma Phalams, Punarapi Jananam, Maranam called Samsara.
- Expecting stability from the unstable world is wrong knowledge.
- Expecting permanent peace, security, happiness from Prakrti is wrong expectation.

a) Vichetasah :

- Thoughtless, senseless people, without discrimination.

b) Avivekina :

- Those who do not use their intellect to understand the perishability of things.

c) Mogha Jnanat :

- Therefore have false, worthless knowledge that the world of name, fame, possession will last and protect them.
- Worldly knowledge, Apra Vidya should help one to come to Para Vidya.

d) Moghasah :

- Vain hopes, expectations from others, especially from children.

e) Mogha Karmanah :

- Vain pursuits, Karmas become worthless.

f) Vichitasah Sritah :

- These people resort to activities based on Mohini Prakrti.

g) Rakshasim Aasuri Cha Eva :

- Rajasic, Tamasic, Adharmic activities.
- Artha and Kama appeals to them.
- Maya is called Mohini because it covers discriminative power.
- Highly materialistic people.
- Asu = Sense organs.
- Asura = Reveling in worldly activities.
- Use Prayer to encash one material benefit.
- The ultimate purpose of religion is to come out of Aham and Mama and become a Muktha Purusha. (Nirmama, Nirahankara).
- Cause of Samsara is ignorance of Para Prakrti, Brahma Ajnanam, Atma Ajnanam.
- Satvik Bhaktas are able to get liberated ultimately.

Verse 13 – 19 :

- How to come out of Samsara?

Verse 13 :

महात्मानस्तु मां पार्थ
दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसः
ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

mahātmānastu mām pārtha
daivīm prakṛtimāśritāḥ |
bhajantyananyamanasah
jñātvā bhūtādim avyayam || 9-13 ||

But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings.
[Chapter 9 – Verse 13]

- Having known me to be imperishable cause of human beings, noble souls worship me with undistracted mind.

Solution to Samsara :

- Nishkama Bhakti.
- Satvika Bhakti (or) Jingyasu Bhakti – in 7th Chapter.

Stages :

- Karma Yoga / Upasana Yoga / Jnana Yoga.
- Satvik Bhakta becomes Jnani Bhaktha and will get liberated.

- A Satvik Bhakta will remain in the family only to support them, not to expect anything from them.
- Only support is Bhagavan.

a) Bhajanthi Ananya Manasa :

- Worship me without distraction.

Benefit for universal prayer

Material growth

Spiritual growth

Able to face negative
Prarabda strongly.

- Seekers of Moksha understand the limitations of worldly accomplishment and greatness of real goal of life (Jnatva).

b) Bootadim Jagat Karanam :

- Anchor of life, Ishvara.
- Ishvara is changeless, eternal, reliable, stable, worth holding.

Verse 14 :

सततं कीर्तयन्तो मां
यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या
नित्ययुक्ता उपासते ॥ ९-१४ ॥

satataṁ kīrtayantō mām
yatantaśca dṛḍhavratāḥ |
namasyantaśca mām bhaktyā
nityayuktā upāsatē || 9-14 ||

Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion. [Chapter 9 – Verse 14]

- Constantly praising me, striving with a firm resolve, surrendering to me with devotion, these ever – steadfast ones worship me.

a) Dredavratha :

- Seekers of firm resolve.

b) Nitya Yuktha :

- Ever committed.

c) Mam Keerthayantha :

- Appreciate superiority of Moksha.
- Shastric study alone gives a clear picture of the superiority of Moksha and the insignificance of Dharma, Artha, Kama.

d) Yathantha Cha :

- Desire alone not enough, must build up qualifications (4 –D's)

e) Namasyantha Cha :

- Surrendering to me because of hidden obstacles – Adhyathmika, Aadhi Daiva, and Adhi Bhoota.
- To handle obstacles, appeal to Bhagawan for grace.
- When they do Namaskaras, they remember the goal only.
- Aham Brahma Asmi wisdom, Sad eva Soumya Idam Agre Asid...

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- To understand this I have to prepare a lot of qualifications.

Verse 15 :

ज्ञानयज्ञेन चाप्यन्ये
यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन
बहुधा विश्वतोमुखम् ॥ ९-१५ ॥

jñānayaajñēna cāpyanyē
yajantō māmupāsatē |
ēkatvēna prthaktvēna
bahudhā viśvatōmukham || 9-15 ||

Others also, offering the 'wisdom sacrifice' worship Me, regarding Me as One, as distinct, as manifold Me, who in all forms, faces everywhere. [Chapter 9 – Verse 15]

- Worshipping through Jnana Yagna.
- Some others think of me either as different from me, identical to me or others ways.

Bhagavan

Eka Rupa - Creator

- Potter
- Stays in heaven
- Personal relationship formed.
- How can Anantha Nama fit one God? How infinite in one place?

Aneka Rupa

- Lord is totality chapter 10 + 11 Gita.
- How god can have bad things also?
- Is bad outside Bagawan?

Arupa

- Advaitam
- Paramartika Satyam
- Good and bad only in relative field.
- Absolute is formless.

Katho Upanishad : [I - II - 14]

- Anyatra dharma.... 36

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Bagawan is not Dharma or Adharma which is in relative field.
- Bhagavan is absolute, beyond Dharma and Adharma.
- Arupa – formless Ishvara toughest to grasp.

Gita :

यस्मान्नोद्धिजते लोकः
लोकान्नोद्धिजते च यः ।
हर्षामर्षभयोद्वेगैः
मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

**anapēkṣaḥ śucirdakṣaḥ
udāsīnō gatavyathaḥ |
sarvārambhaparityāgī
yō madbhaktaḥ sa mē priyaḥ || 12.16 ||**

He, by whom the world is not agitated (affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety – he is dear to Me. [Chapter 12 – Verse 16]

- As Sadhana progresses from Karma Yoga / Upasana Yoga / Jnana Yoga, appreciation of god progresses from Eka / Aneka / Arupa.
- It’s a grand journey which we all can make with Lords grace.
- This is described in this verse.

a) Prthakvena :

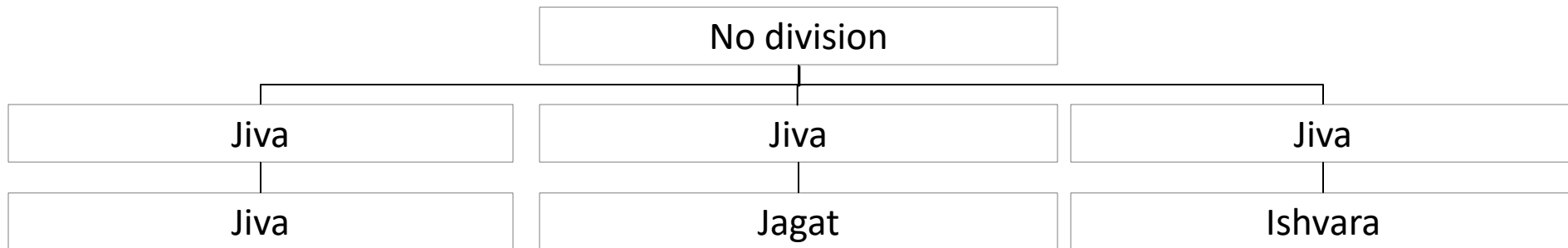
- Bagavan different than myself.
- Bheda Buddhi called Prthakvena.

b) Vishwatho Mam Upasthe :

- Worship of one infinite god.
- Go to temple and appreciate Bagavan in any form.
- Intermediary step.

c) Jnana Yagyena Ekatvena Upasathe :

- Appreciate Ishvara as nondual reality, one without form or division.



- This formless Brahman is appreciated finally.

d) Jnana Yagnena Anye Upasthe :

- Aneka includes Eka, Aroopa includes Eka and Aneka.
- By Jnana Yoga come to Arupa Ishvara.

d) Mama Upasathe :

- Follow Bhakti Yoga.
- Advaita Ishvara means Lord alone appears as the world like waker appears as dreamer.

Verse 16 :

अहं क्रतुरहं यज्ञः
स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम्
अहमग्निरहं हुतम् ॥ ९-१६ ॥

aham kraturaham yajñah
svadhāham aham auśadham ।
mantrō'ham aham ēvajyam
aham agniraham hutam || 9-16 ||

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation.
[Chapter 9 – Verse 16]

- I alone am the ritual prescribed by Sruti, Smrti, food offered to ancestors, food of all living beings, Mantra, fire, oblation action of offering.
- If we graduate to Vishwarupa Ishvara, many of our Samsara problems will go away.
- Logic behind Chapter 11 is given here.

Important Vedic Law :

Cause	Effect
<ul style="list-style-type: none">- One clay- One Gold- One Bhagavan- Lord	<ul style="list-style-type: none">- Many pots- Many Chains- Many Jivas- Lord alone appearing as Jiva- Pancha Buta, Bautika Prapancha.- Sarvam Vishnumayam Jagat

a) Aham Eva Kratuh :

- I am the ritual you perform.
- Sandhyavandanam, Agnihotram...

अग्निं दूतम् वृणीमहे होतारम् विश्व वेदसाम् ।
अस्य यज्जस्य सुकृतम् अग्नये नमाम् ॥

agnim dūtam vṛṇīmahē hotāram viśva vēdasām |
asya yajnasya sukr̥tam agnyē namām ||

- Srouta Karmas according to Sruti.

b) Aham Yajnah :

- Smartha Karmas as per Smriti.
- Puja, nonvedic rituals.
- Lord Krishna is in all Rituals.

c) Aham Swadhah :

- Offering made to Ancestors who are visualised as deities.

d) Aham Aushadam :

- All food we offer to ourselves.
- Product extracted from plants is Aushadam.

e) Aham Mantrah :

- Chants by which offerings are given.

f) Aham Eva Aajyam :

- Melted Ghee offered in fire.

g) Aham Eva Agni :

- I am the fire.

h) Aham Eva Hutam :

- Havana Karma, Ritual the process of offering.
- This action is also Krishna Bhagawan.
- This is the seed verse for chapter 10 and 11.

Verse 17 :

पिताहमस्य जगतः
माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कारः
ऋक्साम यजुरेव च ॥ ९-१७ ॥

pitā'hamasya jagataḥ
mātā dhātā pitāmahaḥ |
vēdyaṃ pavitramōṅkāraḥ
ṛk sāma yajurēva ca || 9-17 ||

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also. [Chapter 9 – Verse 17]

- I am the father, mother, grandfather, dispense of this universe.
- I am the one to be known, the auspicious one, Om in Rig, Sama, Yajur Veda.

a) Aham Asya Jagathasya Pitha :

- I am the cause of the universe consisting of inert and sentient worlds.
- Ardhanarishwara – father and mother.

Father	Mother
<ul style="list-style-type: none">- Intelligent Cause- Nimitta Karanam	<ul style="list-style-type: none">- Material Cause- Upadana Karanam

- Bhagavan is the cause without being the effect, hence he is the ultimate cause.

b) Dhatha :

- I do everything according to law of Karma.
- Karma Phala Dhatha.
- Bhagavan created world to exhaust Punya Papa Karmas.
- Different bodies for different Karmas.
- No 1st Jeeva or 1st Karma.
- Creation is beginningless and endless but you can jump out, the process is called liberation.
- Cycle of birth and death will not end, but we can transcend the cycle.

c) Vedhyam :

- Only way to transcend is by Jnanam of the absolute reality.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

d) Pavithram :

- This knowledge is the greatest purifier, holiest entity because of Ishvara Sambandha.
- Pavanam – also means purifier.

e) Omkara :

- Most sacred mantra in the Veda – Vedic microchip.
- Out of the seed of Omkara, the tree of Vedas came.
- Rig – Poetry
- Yajur – Prose
- Sama – Music form (Mostly for Rig Veda).
- Krishna says, all of them I am.
- All these verses are focusing on Vishwaroopa Ishvara, Which is described also in Purusha Suktam and Rudram.

Verse 18 :

गतिर्भर्ता प्रभुः साक्षी
निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं
निधानं बीजमव्ययम् ॥ ९-१८ ॥

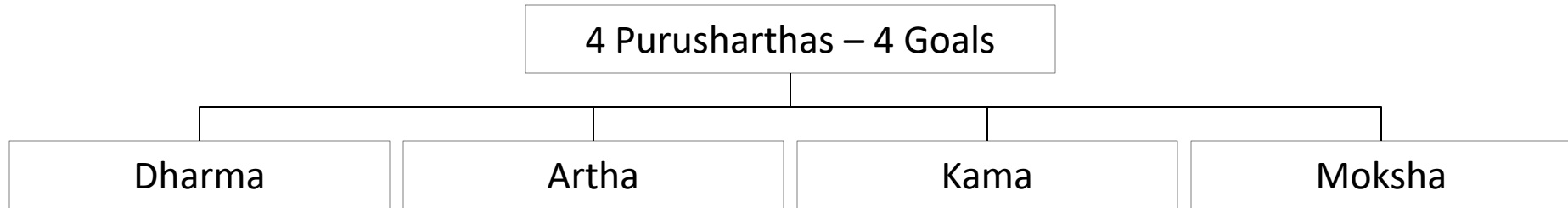
gatirbhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṃ suhṛt |
prabhavaḥ pralayaḥ sthānaṃ
nidhānaṃ bījamavyayam || 9-18 ||

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house and the seen imperishable. [Chapter 9 – Verse 18]

- I am the goal, the sustainer, the master, the witness, the abode, the refuge, the well-wisher, the source, the ground of resolution, the support, the repository of all, the inexhaustible seed.

a) Gathih Aham Asmi :

- Goal one seeks, destination is me.



b) Bharta :

- Sustainer of all living beings.

Supporter	Supported
<ul style="list-style-type: none">- Husband- Bharta	<ul style="list-style-type: none">- Wife- Bharya

- Lord produces food, water, air – and is sustainer.

c) Prabhu :

- Lord controls laws of universe.

d) Sakshi :

- Witness consciousness principle.

e) Akartha, Aboktha :

- Does everything with the help of Maya.

f) Nivasah :

- Adharam, abode for everything, residence of cosmos including time and space.
- They all rest in him.

h) Saranam :

- Refuge of all humanity.

i) Pralayah :

- Cause of resolution.

j) Sthanam :

- Sthithi Karanam or supporter.
- He is the Srishti, Sthithi, Laya Karanam of the universe, Upadana Karanam.

k) Nidhanam :

- Storehouse of everything to come in the future.

l) Avyayam bijam :

- Inexhaustible seed of the universe.

Verse 19 :

तपाम्यहमहं वर्ष
निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च
सदसच्चाहमर्जुन ॥ ९-१९ ॥

tapāmyaham ahaṁ varṣaṁ
nigr̥ṇhāmyutsr̥jāmi ca ।
amṛtaṁ caiva mṛtyuśca
sadasaccāhamarjuna || 9-19 ||

(As Sun) I give heat; I withhold and send forth the rain; I am immortality and also death, both existence and non-existence, O Arjuna. [Chapter 9 – Verse 19]

- I energise the universe, I draw and release the rainy waters, I am the cause of immortality as well as mortality. I am the manifest and unmanifest, Oh Arjuna!

a) Aham Tapaami :

- I heat up the entire earth including oceanic waters during summer.
- I have provided the law of evaporation which draws the water as vapour goes up and becomes cloud, leaving the Salt and minerals behind.

b) Varsham Nigruhami :

- Water bearing clouds is transported into the land by wind.

c) Utsrujami :

- I release the water on the land as rains.
- Meditation on natural forces during vedic time (Taittiriya – Meditate on Rain).
- During Puranic time, change to Rama, Krishna, Devo...
- Rain is visualised as contentment, Thriptih.
- Similarly see lord in Sun, Moon, Lightening...
- Vrishti – means rain.

d) Amrutham Cha Eva :

- Food comes out of rain which sustains a person.

e) Cha Mrtyuh :

- Lack of food, drought also Karma Phalam.

f)

Sat	Asat
Karanam	Karyam

- Karya Karana Rupa Samastam Jagat Aham Eva.
- Whole universe is a flow of Karyam and Karanam.
- Ishvara is the absolute cause of the universe.
- Universe is a mixture of relative Karanam and Karyam.
- Bhakti Yoga as a means for liberation over in this verse.

Verse 20 – 29 :

Two forms of Bhakti :

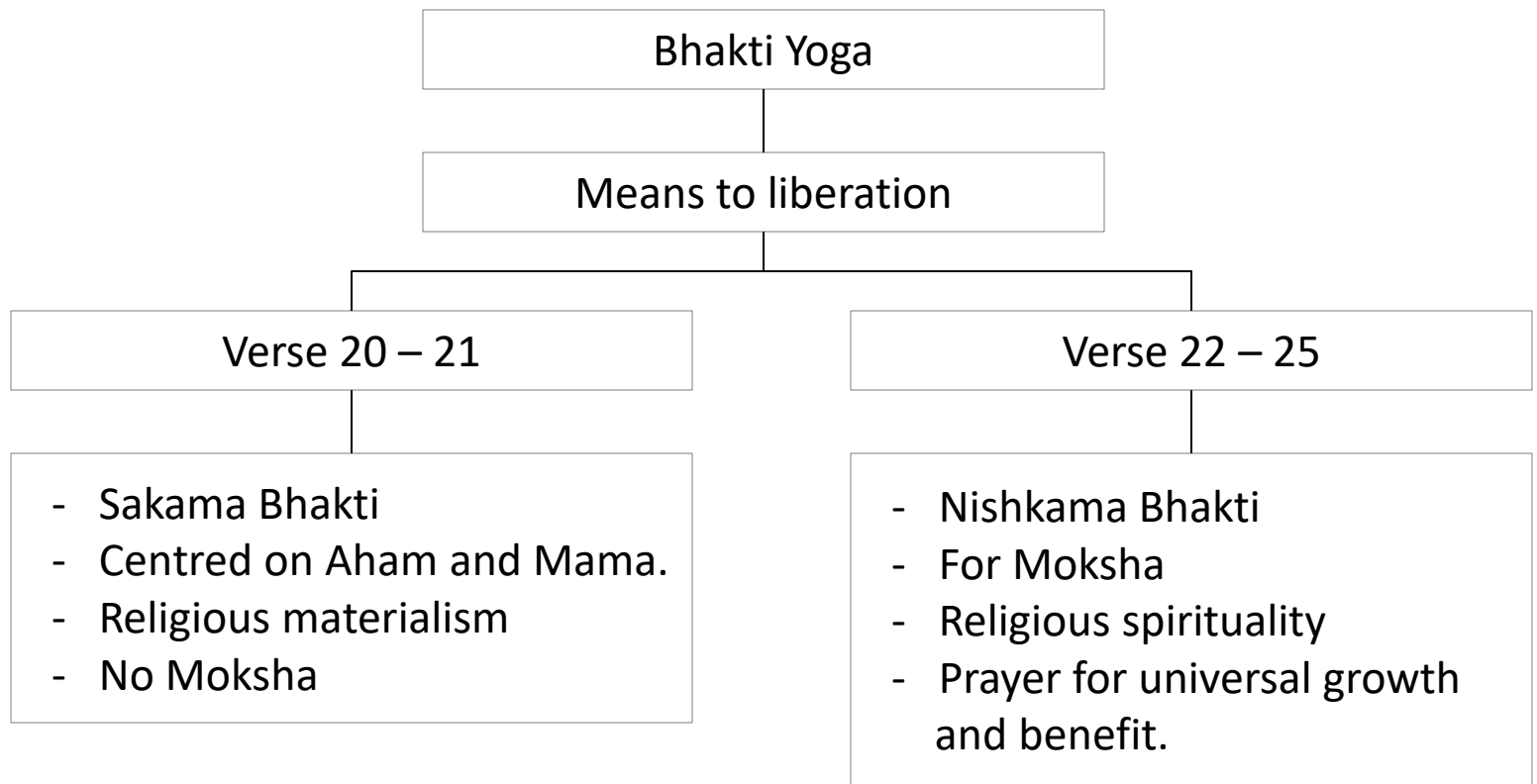
Verse 20 :

त्रैविद्या मां सोमपाः पूतपापाः
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकम्
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

traividyaṁ māṁ sōmapāḥ pūtapāpāḥ
yajñairiṣṭvā svargatiṁ prārthayantē |
tē puṇyamāsādyā surēndralōkam
aśnanti divyān divi dēvabhōgān || 9-20 ||

The knowers of the three Vedas, the drinkers of soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the lord of the gods and enjoy in heaven the divine pleasures of the gods. [Chapter 9 – Verse 20]

- Having worshipped me through Yajnas, those who know 3 Vedas, who drink Soma Juice in Soma Yagya, who are purified of sins, pray for access to the heavens.
- Having reached the sacred world of Indra, they enjoy the celestial pleasures of the gods.



a) Trividya :

- The people who know 3 Vedas.

b) Somapaah :

- Performer of Soma Yaga.
- Somalatha – Nourished by Moonlight.
- Somarasa – Juice extracted with mantras and regulations.
 - It is offered to the fire and left over taken as Prasadam.

c) Putha Paapa :

- Purified of the Papams.
- Majority use Punyam for Aham and Mama.

d) Yajnaih Ishtva :

- Having worshipped the Lord through the Yaga.

e) Prarthayante :

- As for.

f) Svargatim :

- Access to heaven.

g) Te Surendra Lokam Aasadya :

- Reach world of Indra.

h) Asnanti :

- They enjoy.

i) Divyam Deva Bhogan :

- All the celestial pleasures along with other Devas.

j) Divi :

- In the heaven.

Verse 21 :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- When Punya is exhausted, they return to the mortal world.
- Seekers of sense – pleasures who have taken to the ritual of the Vedas attain only the heavens with arrival and departure.

a) Te Tam Visalam Swargalokam Bhuktva :

- Having enjoyed the vast heaven.

b) Punye Shinam Sathi :

- When the Punyam aquired is over because they are finite.
- Karma is limited, Punyam aquired limited.
- When Punyam depleted, one returns.

c) Martyalokam Visanti :

- Return to mortal world, Bhuloka.
- Heaven only for spending Punyam, not to earn new Punyam.
- One has to come to Bhuloka to earn fresh Punyam.
- Hence the Birth – death cycle is perpetuated.

d) Yevam :

- In this manner.

e) Trayidharmam Anuprapannah :

- People who have taken to Veidika Karma, rituals.

f) Kama Kamah :

- For sense pleasures.

g) Gatagatam Labante :

- They go (Gata) only to Svarga and return (Agatam).
- This is result of Sakama Bhakti, Samsara.

Nishkama Bhakti : Verse 22 – 25

Verse 22 :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣāṁ nityābhiyuktānām
yōgākṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

Verse 23 :

येऽप्यन्यदेवता भक्ताः
यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय
यजन्त्यविधिपूर्वकम् ॥ ९-२३ ॥

yē'pyanyadēvatābhaktā
yajantē śraddhayānvitāḥ |
tē'pi māmēva kauntēya
yajantyavidhipūrvakam || 9-23 ||

Even those devotees, who, endowed with faith, worship other gods, worship Me alone, O son of Kunti, (but) by the wrong method. [Chapter 9 – Verse 23]

- Those who see me as non-different from them offer worship dwelling on me.
- I take care of their Yoga and Kshema.
- Lord Krishna points out that “I” the lord represents the infinite Brahman.
- I represents total power of creation.
- Finite Krishna form symbolises infinite Ishvara.
- All worship goes to him only.

a) Anya Devatha Bhaktha :

- There are many devotees.

b) Yajante :

- Worshipping various finite aspects in creation like Sun, Ganapathy, Lakshmi, Siva.

c) Sradhaya Anvitah :

- Endowed with faith.

d) Te api Maam Eva Yajanti :

- All of them unknowingly worship me only, the infinite.

e) Avidhi Poorvakam :

- But they do not know the truth.
- Avidhi – Ajnanam.
- Purvakam – With ignorance.
- They are ignorant of the fact that they are worshipping me alone indirectly.

Verse 24 :

अहं हि सर्वयज्ञानां
भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति
तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

ahaṁ hi sarvayajñānām
bhōktā ca prabhurēva ca ।
na tu māmabhijānanti
tattvēnātaścyavanti tē || 9-24 ||

(For) I alone am the enjoyer and the Lord of all sacrifices; but they do not know Me in essence, and hence they fall (return to this mortal world). [Chapter 9 – Verse 24]

- I am the enjoyer, the Lord of all Yajnas. They do not know me in reality, hence they fall.
- I – Represents the infinite.

a) Aham Hi Sarvayajnanam Bhoktha :

- I alone receive all Pujas done to any deity.

b) Prabhu Eva Cha :

- I am the Lord, the real master.
- Karma Phala Dhatha – Dharma, Artha, Kama, Moshha.
- Most Bhaktas don't know value of Moksha.

c) Mamtatvena Na Abhijananti :

- They do not understand me in my entirety.

d) Cha Chyavanti :

- They fail to understand.

e) Tattvena :

- The reality.
- They do Pujas with Sakamabakti, but they can ask for the infinite Moksha which the Lord is capable of giving.

Verse 25 :

यान्ति देवव्रता देवान्
पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्याः
यान्ति मद्याजिनोऽपि माम् ॥ ९-२५ ॥

yānti dēvavratā dēvān
pitṛn yānti pitṛvratāḥ |
bhūtāni yānti bhūtējyāḥ
yānti madyājinō'pi mām || 9-25 ||

The worshippers of the devas or gods go to the devas; the ancestor-worshippers go to the pitrs or ancestors; worshippers of the bhutas go to the bhutas or the elements; but my worshippers come to me.
[Chapter 9 – Verse 25]

- Worshipper of Gods – Reach the gods.
Worshippers of Pitrus – Reach the ancestors.
Worshippers of Bhutas – Reach the Bhutas.
My worshippers reach me.
- In Karma Khanda, Ritualistic portion of the Vedas, the worship of Ishvara is prescribed for attaining Chitta Shudhi, Jnana Nishta, Moksha (Nishkama Bhakti).
- In the same portion, it mentions worship of other deities for worldly benefits (Sakama Bhakti).
- People are attracted by worldly results and choose the wrong one.

a) Devavratah Devan Yanti :

- Those people who worship special deities like Agni, Vayu, Varuna, exalted Jivas.

b) Pitru Vratah :

- Some worship ancestors.

c) Bhutenyah Yanti Bhutani :

- Some worship Bhutas, black magic Devatas.
- Intelligent people are Nitya, Anitya Vivekinah.

d) Madyaajinah :

- Those who worship me, the ultimate Bhagavan.

e) Mam Yanti :

- Come to me for attaining the infinite result of Moksha itself.

Verse 26 – 28 :

- Worship of Ishvara is easy.

Verse 26 :

पत्रं पुष्पं फलं तोयं
यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतम्
अश्रामि प्रयतात्मनः ॥ ९-२६ ॥

patraṃ puṣpaṃ phalaṃ tōyaṃ
yō mē bhaktyā prayacchati |
tadahaṃ bhaktyupahṛtam
aśnāmi prayatātmanaḥ || 9-26 ||

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

- With devotion, whoever offers me a leaf, a flower, a fruit, or water, that devout offering of the pure minded one I accept.
- To practice Nishkama Bhakti, there are only few flexible rules.

a) Prayachyati Me :

- Offer any thing.

b) Bhaktya :

- With devotion.

c) Patram :

- Like a leaf, Tulasi, Vilvam.

d) Pushpam :

- Flower.

e) Toyam :

- Mere water.

f) Prayathmanah :

- Who is not narrow self centred, Shudha Antahkaranam.

g) Tat Bhaktyupahrutham :

- That offering of a Nishkama Bhaktah.

h) Aham Asnanani :

- I accept.

Verse 27 :

यत्करोषि यदश्नासि
यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi
yajjuhōṣi dadāsi yat |
yat tapasyasi kauntēya
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me. [Chapter 9 – Verse 27]

- Oh Arjuna, whatever you do, whatever you eat, whatever you offer as oblation, whatever you give (in charity), whatever austerity you undertake dedicate that as an offering to me.
- Krishna says you need not acquire any new materials for Nishkama Puja.
- Every action can be converted into an offering.
- Milk, Annam, can be offered.

a) Yat Asnasi :

- Whatever you eat.

b) Yat Juhoshi :

- Whatever you offer as oblation, whatever Nitya Karma you do, any Puja you can do.
- I am offering to you and taking it back as Prasada.
- If you can't do fire ritual, light a lamp in the morning and do Namaskara to Deepa Jyothi.

c) Dadasi :

- Whatever, Danam, charity, you do, all help you do to others, dedicate them to Ishvara.
- Yajna, Dana, Tapas are compulsory for all Vaidikas.
- Yajna – Pooja.
- Danam – Charity (Material, time, money)
- Tapaha – Austerity (Upavasam)

d) Yat Tapasyathy :

- Austerities.

e) Madarpanam :

- An offering to God.
- Let the mind expand and accommodate the entire cosmos.
- Expansion is Moksha, contraction is Samsara.

Verse 28 :

शुभाशुभफलैरेवं
मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा
विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

śubhāśubhaphalairēvaṃ
mōkṣyasē karmabandhanaiḥ ।
sannyāsayōgayuktātmā
vimuktō māmupaiṣyasi || 9-28 ||

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me. [Chapter 9 – Verse 28]

- In this manner you will be freed from all the bonds of actions which cause Punya and Papa.
- With a mind devoted to Sanyasa and yoga you will be liberated while living and attain me after death.
- Karma Anushtanam is described here.
- It is doing Karma with the attitude of offering to the Lord.
- Whatever action you do, perform that with Ishvara Arpana Bhavana, offer to me, the Ishvara of Karma.

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā ।
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ ॥ 3-30 ॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

- Definition of Karma Yoga given.
- Offer everything, including action of fighting war.
- Here Krishna talks about benefit of Niskama Bhakti.
- The mind becomes pure without the thought of Aham and Mama.
- Most of the negative thoughts are by – products of Aham and Mama.
- Once the mental purity comes, interest in self knowledge will naturally increase.
- Then that seeker gets a competent Guru.

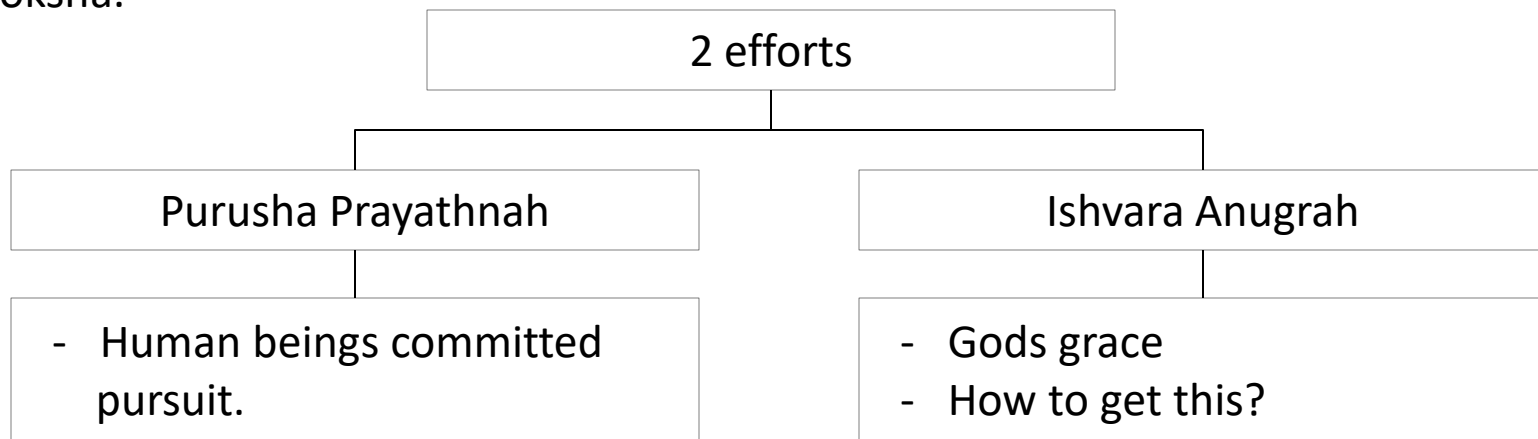
Verse 29 :

समोऽहं सर्वभूतेषु
न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या
मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

samō'haṃ sarvabhūtēṣu
na mē dvēṣyō'sti na priyaḥ ।
yē bhajanti tu mām bhaktyā
mayi tē tēṣu cāpyaham || 9-29 ||

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

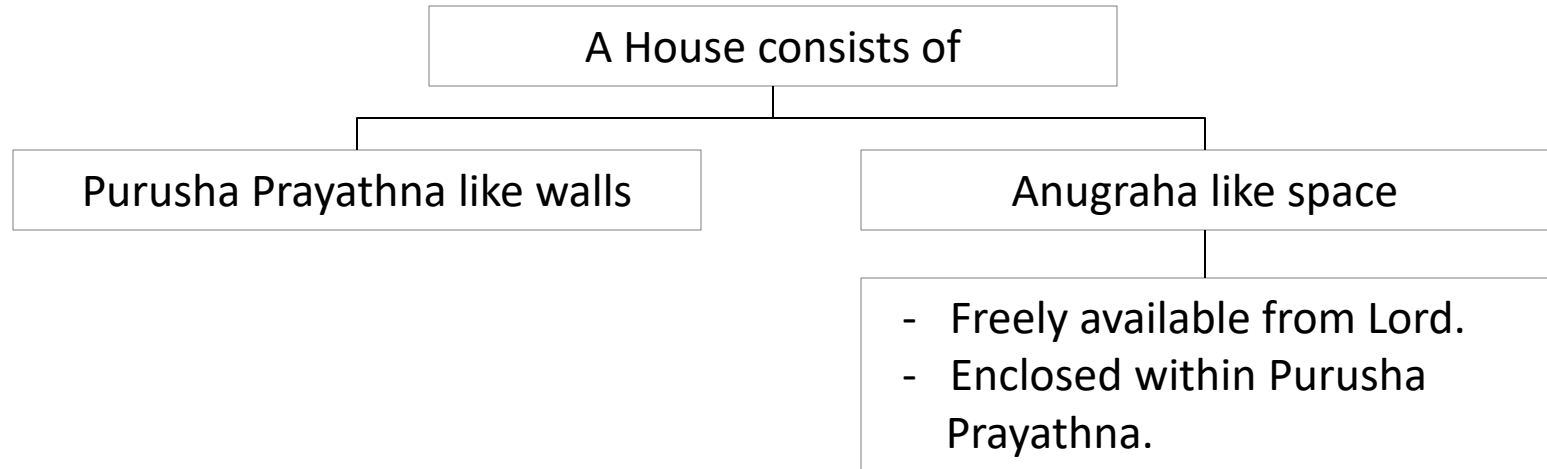
- I am the same towards all beings. No one hateful to me or dear to me.
- However, those who worship me, with devotion are in me and I am also in them.
- Spiritual Journey is a long Journey.
- Only through Nishkama Bhakthi, one gets Jnana Yogyatha and then Jnanam, then Moksha.



- Like suns rays, lords grace is ever available.

a) Aham Sarva Buteshu Samah :

- Lord will give the grace to all without partiality.



- If you do your role properly, Krishna will do his role correctly.

a) Me Dveshya Na Asti :

- There is no one in the creation whom I dislike.

b) Na Priya :

- Or dear.

c) Ye Tu Mam Bhaktya Bhajanti :

- Whoever worships me with devotion by following Karma, Upasana, Jnanam.

d) Teshu Cha Api Aham :

- They all merge into me, they become one with me and I merge into them.
- In short Jivatma, Paramatma Aikyam, oneness takes place.

Verse 30 :

अपि चेत्सुदुराचारः
भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः
सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cēt sudurācāraḥ
bhajatē mām ananyabhāk |
sādhurēva sa mantavyaḥ
samyag vyavasitō hi saḥ || 9-30 ||

Even if the most sinful worships Me, with devotion to none else, (or with single pointedness), he too, should indeed, be regarded as righteous, for, he has rightly resolved. [Chapter 9 – Verse 30]

- He who worships me seeking nothing else should be considered a saint only, even if he has the worst conduct. For, he has resolved rightly.
- Anybody can start Sadhana of Bhakti. There is no minimum qualification.
- Start with Sakama and evolve to Nishkama and Sadhana Chautstaya Sampatti.

a) Sadhurachara Api :

- Even an unethical, immoral person can start Bhakti Yoga Sadhana without feeling guilty.

b) Ananyabhaak :

- Without any distraction.

c) Mama Bhajate :

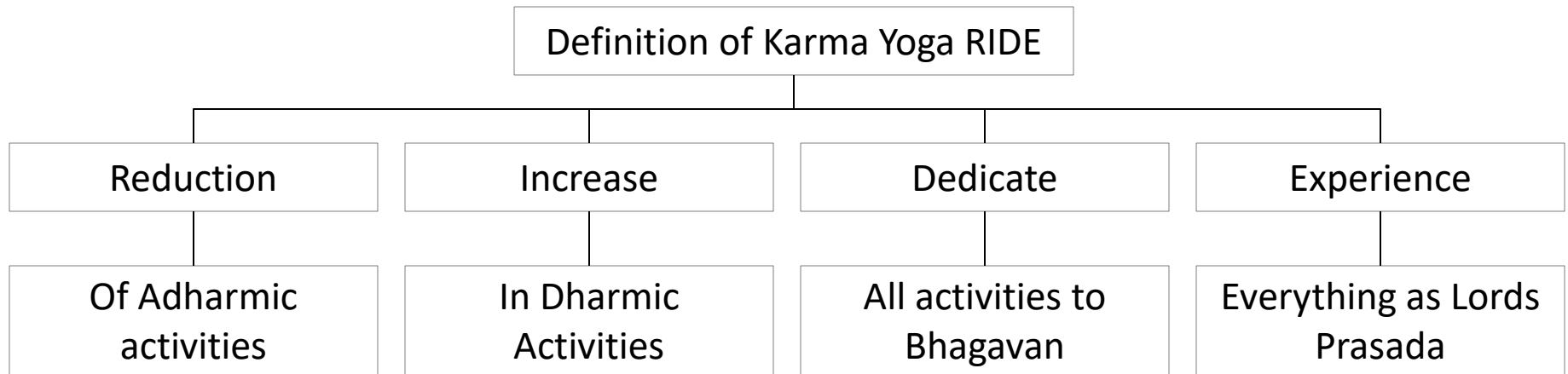
- He who worships me steadfastly.

d) Sadu Eva Sah Mantavya :

- Is considered a saintly person because....

e) Samyag Vyavasitah :

- He has chosen the right path or direction.
- He has taken a decision to stop all unethical, Adharmic activities.



Verse 31 :

क्षिप्रं भवति धर्मात्मा
शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि
न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kṣipraṃ bhavati dharmātmā
śaśvacchāntiṃ nigacchati |
kauntēya pratijānīhi
na mē bhaktaḥ praṇaśyati || 9-31 ||

Soon, he becomes righteous and attains eternal peace, O Kaunteya, know for certain that My devotee is never destroyed. [Chapter 9 – Verse 31]

- Soon, he becomes a great soul and certainly attains lasting peace.
- Declare to all, my Devotee never perishes.

a) Kshipram Dharmatma Bhavathi :

- Sooner or later he will become a Dharmatma, noble soul.
- Like mother gives proper food at right time to a child, Lord will take care of the devotee.

Karma Yoga	Upasana Yoga	Jnana Yoga
Liquid Food	Solid Food	Solid Food

- Once we surrender, responsibility is God's.
- Bhakthi is his fees.

b) Shasvachantim Nigacchati :

- Lasting peace comes faster, he gets Chitta Shuddhi and Moksha.
- Krishna gives guarantee that the seeker will attain him.

c) Pratijanihi :

- On my behalf, you can declare this to the entire humanity.

d) Me Bhaktah na Pranashyati :

- The promise is, an important declaration, that a devotee of the Lord can never have spiritual disaster, destruction or fall.
- My Devotee is never destroyed says Lord Krishna here.

Verse 32 :

मां हि पार्थ व्यपाश्रित्य
येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रः
तेऽपि यान्ति परां गतिम् ॥ ९-३२ ॥

mām hi pārtha vyapāśritya
yē'pi syuḥ pāpayōnayaḥ |
striyō vaiśyāstathā śūdrāḥ
tē'pi yānti parām gatim || 9-32 ||

For, taking refuge in Me, O Partha, they also – may be of a sinful birth, women, vaisyas as well as sudras – attain the supreme Goal. [Chapter 9 – Verse 32]

- Oh Arjuna, even women, Vaisyas, Sudras, and those who are of sinful birth certainly attain the supreme goal by taking refuge in me.
- By taking to Bhakti Yoga, all human beings can attain liberation sooner or later even though they might have some disadvantage in their lives.
- In spiritual Sadhana, Body does not play any role, only mind is important.

4 types of Minds

Papayonayah

- Family involved in immoral activity.

Sthriyah

- Mind given to attachment is bound, not liberated.
- Attachment, obstacle.

Vaisyah

- Materialistic mind.
- Attachment to money, property.
- Rajasic mind.

Sudrah

- Tamasic mind.
- Lazy.

a) Ye Api :

- In spite of their minds disadvantages.

b) Mam Vyapastitya :

- By taking me as the shelter and support.

c) Te Api :

- Even these people.

d) Param Gatim Yanti :

- Will attain the highest goal of liberation by going through Karma Yoga → Upasana Yoga → Jnana Yoga.

Verse 33 :

किं पुनर्ब्राह्मणाः पुण्याः
भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकम्
इमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

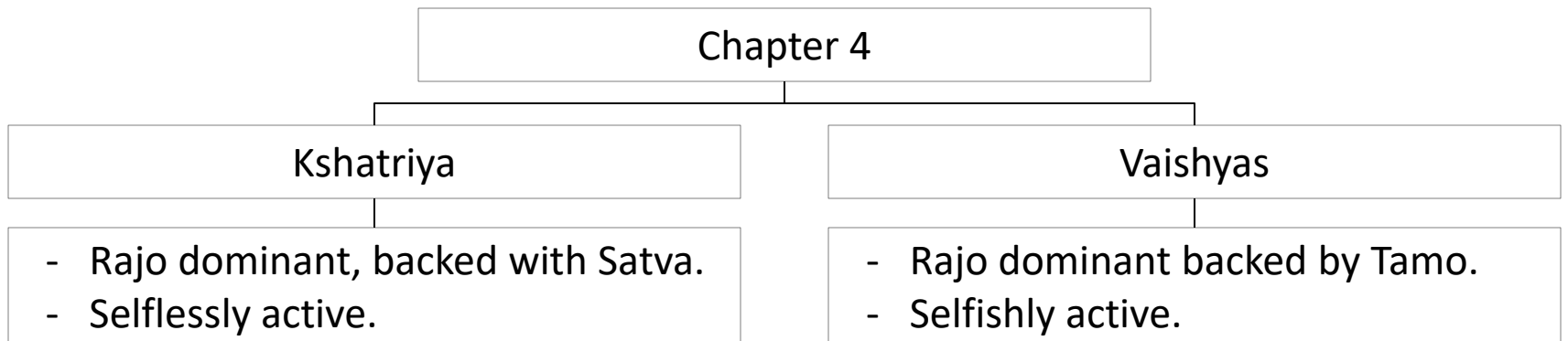
kiṃ punarbrāhmaṇāḥ puṇyāḥ
bhaktā rājarṣayastathā |
anityamasukhaṃ lōkam
imaṃ prāpya bhajasva mām || 9-33 ||

How much more (easily) then the holy Brahmanas and devoted royal saints (attain the goal)! Having reached (obtained) the impermanent and joyless world, do worship Me (devoutly). [Chapter 9 – Verse 33]

- What to talk of the virtuous Brahmins and devout royal Sages!
- Having come to this impermanent Joyless world, worship me.
- There are some who are born with advantages due to Purva Janma Punya and Sadhana.
- They are born in cultured family with Subha Vasanas.

a) Kshatriyah :

- Have a mind set for Nishkama Karma.
- Vaisya and Sudra are given to Sakama Karma or no Karma.



b) Punyah :

- Fortunate ones because of previous Janma Punya Phalam.

c) Rajarshayaah :

- Kshatriyas and Brahmanas with Satva Pradhana mind, become interested in spiritual knowledge at young age.
- They become Jnana Yoga Pradhana.

d) Kim Punah :

- What to talk of Advantaged people, when disadvantaged people can attain liberation through Bhakthi.
- Bhakti is one Sadhana which every body can take irrespective of Varna, Ashrama, age, sex, nationality.

e) Imam Lokan Prapya :

- Having come to Manushya Loka, (one cannot do Karma in other Lokas).

f) Anityam Asukham Lokam :

- Where life is impermanent and limited and joyless.

g) Mam Bhajasva :

- May you practice Bhakthi even if Sakama Bhakti.
- How to do this?

Verse 34 : Important Verse

मन्मना भव मद्भक्तः
मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवम्
आत्मानं मत्परायणः ॥ ९-३४ ॥

manmanā bhava madbhaktaḥ
madyājī māṃ namaskuru |
māmēvaiṣyasi yuktvaivam
ātmānaṃ matparāyaṇaḥ || 9-34 ||

Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) Self with Me, taking Me as the supreme goal, you shall come to Me. [Chapter 9 – Verse 34]

- Fix the mind on me.
- Be my devotee.
- Keep me as the supreme goal.
- Be my worshipper.
- Surrender to me.
- Fixing the mind in this manner, you will reach me alone who am the self.
- This is the secret Vidya given in 9th chapter to reach Ishvara.
- 5 points of Bhakti leading to Moksha.

a) Madbhakthah Bhava :

- My Devotee gradually develop love for me how?
- Ishvara Bhakti is generated gaining knowledge.
- Material world has everything except stability and reliability.
- Hence it generates anxiety.
- World is wonderful for experiencing but one can get solid support only from Ishvara.
- Satyam, Jnanam, Anantham Brahma, Ishvara alone is permanent.
- You be my devotee Lord Krishna advises.
- Don't be a Bhakta only when in difficulty.

b) Manmanaah Bhava :

- Fixing the mind on the Lord.

c) Madyaji Bhava :

- Convert life into a form of worship with Ishvara Arpana and Prasada Bavana.

d) Mam Namaskuru :

- Surrender to me, get grace of Lord.

e) Madparayanah :

- Convert Bhagavan into the ultimate goal of life.

Start	Ultimately
- Bhagawan as means to attain worldly goals.	- Bhagawan top priority.

f) Evam Atmanam Ukthva :

- By focusing mind on 5 principles.

g) Mam – Eva Eshyasi :

- They will reach Ishvara, Moksha.
- Where is that Ishvara?

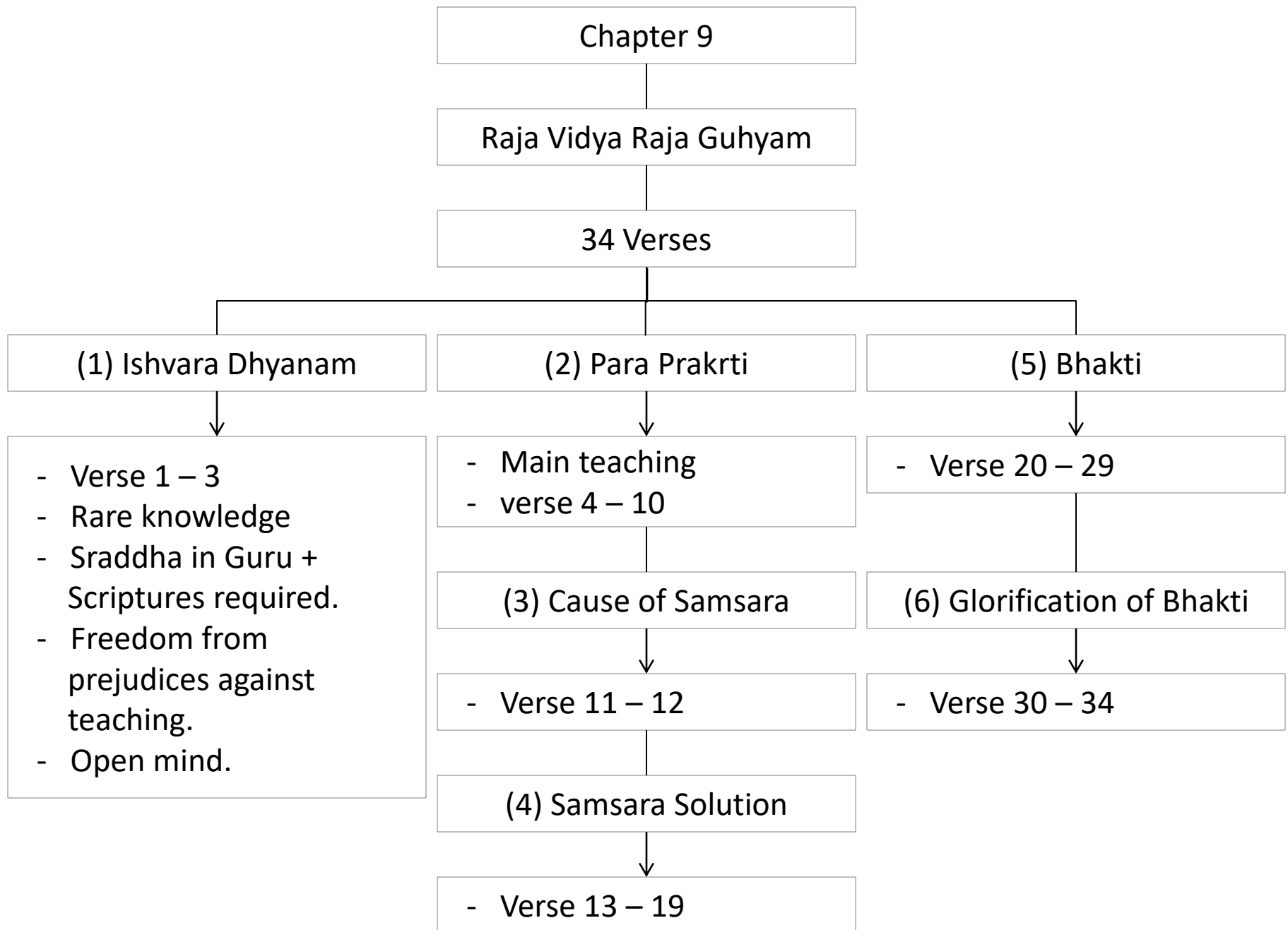
h) Atmanam :

- That Ishvara is not in a particular place.
- Ishvara is all pervading Atma who is in you.
- The Lord who is in your heart.
- With this Krishna concludes 9th chapter titled “Raja Vidya Raja Guhya Yoga”.



Summary - II





- 9th Chapter, similar to 7th Chapter.
- Both important for Mukti here and now.

Topic 1 : Ishvara Dhyanam

Verse 1 – 3 :

- Those without Sraddha in Gita will not benefit from teaching.
- **Benefit of teaching :**
Freedom from Samsara.

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ
pavitram idam uttamam |
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

- Ishvara Jnanam – Para + Apra Prakrti, Jnanam and Vigyanam.

Topic 2 : Verse 4 – 10

- Main teaching of Chapter 9.
- Eight descriptions of Ishvara.

a) Sarvagata :

- All pervading, not limited by space, pervades entire creation in the form of consciousness.
- Existence principle because of which we say Sun, Moon, Exists, Sat Chit Tatvam is Ishvara.

b) Avyakthah :

- Not perceptible to sense organs, just like space.
- We can't discern space, because space has no form, colour, smell, taste, touch.
- Ishvara is Indriya Agochara imperceptible.
- If somebody gets vision of God, it will be lords Aparaprakrti.

c) Visva Aadharah :

- Supporter of entire universe, including space.

d) Paramarthika :

- Absolutely real, compared to Ishvara, whole universe is of a lower order of reality, empirical reality.

e) Asangah :

- Not related, not contaminated by any event that happens in the world.
- Real Ishvara unaffected like space.

f) Jagat Karanam :

- Ishvara is the cause of the universe.
- Entire universe including time and space rests in Ishvara, evolves from Ishvara and resolves into Ishvara.
- Ishvara is Srishti, Sthithi, Laya Karanam (8th Verse).
- Creation cyclic process. Eternal process of expansion and contraction.

g) Akartha :

- Ishvara does not create anything for his own benefit.
- Ishvara does not have any identification with the world.
- He creates for the sake of Jivas exhaustion of Punya Papa Karmas.
- Since there is no selfishness attached to the process, Bhagavan does not incur Punya Papam.
- Bhagavan is Akartha, non-doer.
- Bhagavan does not give Punya Papa to Jiva.
- It is due to their own Karma in the past Janmas.

h) Aboktha :

- Since Akartha, Aboktha, does not suffer Samsara for his activities.
- These 8 points are Bhagavans higher nature.

Topic 3 : Cause of Samsara

Verse 11 – 12 :

- Human being faces a visible, tangible universe, which is a product of Prakrti or Maya Principle.
- Universe is subject to constant change, so it is not reliable, not dependable.
- You will have constant worry in the world, called Samsara.

अवजानन्ति मां मूढाः
मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तः
मम भूतमहेश्वरम् ॥ ९-११ ॥

avajānanti mām mūḍhāḥ
mānuṣīm tanumāśritam |
parām bhāvamajānantaḥ
mama bhūtamahēśvaram || 9-11 ||

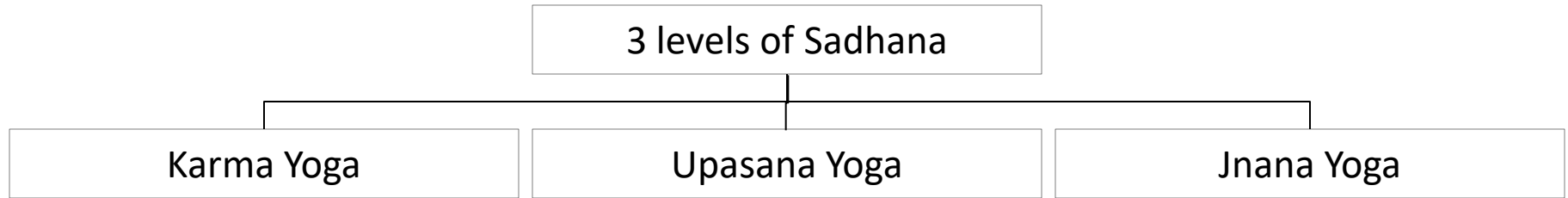
Fools disregard Me when I dwell in human form, they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

- There is something higher which you can hold on to but people do not have knowledge of that.

Topic 4 :

Samsara – Solution : Verse 13 – 19

- Samsara is caused by the ignorance of stable Ishvara.
- Solution is Bhakti, long term Sadhana.



I) Karma Yoga :

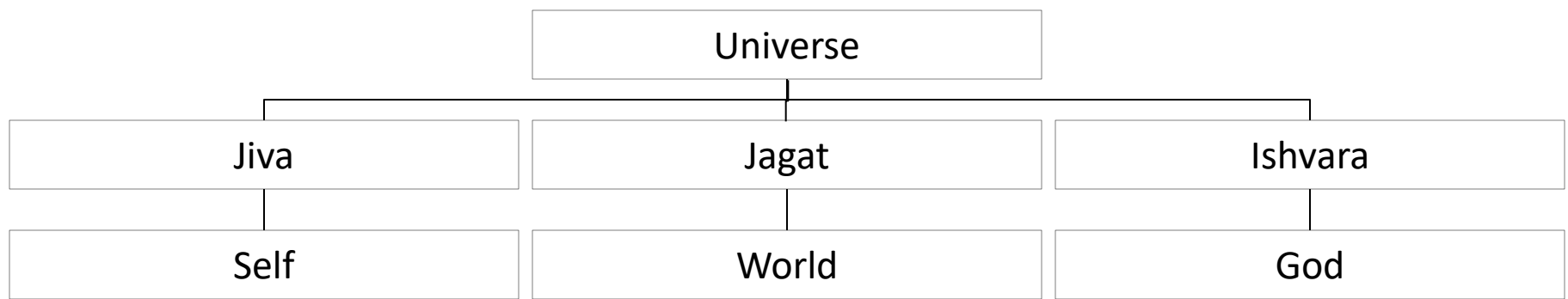
- Living a life with Ishvara Arpana and Prasada Bhavana.
- By converting the life into a worship.
- Karma Yoga Mala Nivritti.

II) Upasana Yoga :

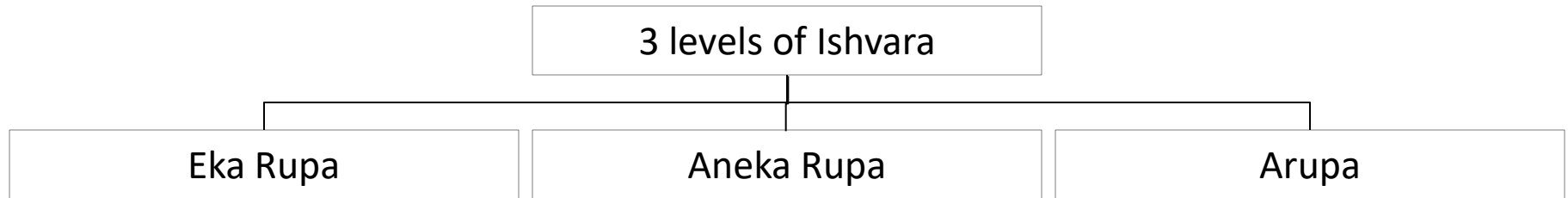
- For Vikshepa Nivritti.
- Wandering restless mind becomes quiet by meditation on Ishvara.
- Mind learns to be relaxed and to focus on one thing for a length of time without distraction.

III) Jnana Yoga :

- For Ajnana Nivritti.
- Exposure to teaching of Upanishad or other scriptures.



- Jnana Yoga is a spiritual educational program.



I) Eka Rupa :

- Particular form, Ishta Devatha form – Rama, Krishna, Devi.

II) Aneka Rupa :

- Sarvam Vishnu Mayam Jagat.
- All forms are gods form.

III) Arupa :

- 8 fold descriptions mentioned from Verse 4 – 9.
- Without form, colour, attributes.
- Pure existence, beyond time, space, cause, effect, without good – evil properties.
- Bhakta should raise his intellectual level to understand lords formless nature 13 – 19)₈₆

Topic 5 : Bhakti

Verse 20 – 29 :

I) Sakama :

- Self and family centred.
- Narrow minded prayers.
- Involves rules and regulations.
- Result is unpredictable.
- Result may be positive, negative, neutral.
- Will keep one in Samsara as one is seeking finite materialistic result.
- Obstacle to spiritual growth.
- Reinforces Aham and Mamakara.

II) Nishkama Bhakthi :

- No fixed rules.
- Predictable, positive results.
- Gives spiritual growth, mental strength, material benefits come as a By-product.
- Leads to Moksha, superior.
- Ahamkara and Mamakara weakened.
- It is for universal good.
- Recommended by Lord Krishna.

Topic 6 : Glorification of Bhakti

Verse 30 – 34 :

- Irrespective of the level of spiritual growth, everybody can start practicing Bhakti.
- It is an universal Sadhana.
- Start with Eka, progress to Aneka, end in Arupa.
- Start with Sakama, end with Nishkama.
- Even a sinner can start Bhakti, soon his sins will be washed away.
- Bhakti will take a person away from materialistic attachments.
- It converts a Tamasic person into Rajasic and into Satvic person, leading to Moksha.
- Krishna says, therefore Oh! Arjuna, take to Bhakti Yoga right now.
- With his Lord Krishna summarises Bhakthi in the last verse.

मन्मना भव मद्भक्तः
मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवम्
आत्मानं मत्परायणः ॥ ९-३४ ॥

manmanā bhava madbhaktaḥ
madyājī māṁ namaskuru |
māmēvaiṣyasi yuktvaivam
ātmānaṁ matparāyaṇaḥ || 9-34 ||

Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) Self with Me, taking Me as the supreme goal, you shall come to Me. [Chapter 9 – Verse 34]

- Thus surrendering to me, you do what you have to do.
- With my grace and your effort, you will attain Moksha.
- The chapter is called Raja Vidya, Raja Guhya Yoga because that is the title given for Ishvara Jnanam.